

A
S E R M O N
P R E A C H E D

At the Cathedral Church of St. Paul,
Novemb. 9. 1662.

By ROBERT SOUTH, M. A.
*Publick Oratour to the University of Oxford,
and Chaplain to the Lord high Chancellour.*



L O N D O N:
Printed by J. G. for Tho. Robinson, Bookseller in Oxon.
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SERMON

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At the Cathedral Church of St Paul
York on 9. 1663.

By ROBERT SOLIHAM M.A.
Public Orator to the University of Oxford
and Chaplain to the Lord High Chancellor.


5053:80



LONDON:
Printed by T. G. for the Author, Book Seller in Oxford.
1663.

To the Right Honourable,
THE
Lord Mayor and Aldermen
Of the City of
L O N D O N.

Right Honourable,

 *Hen I consider how impossible it is for a person of my condition to produce, and consequently how imprudent to attempt, any thing in proportion either to the Ampleness of the Body you represent, or of the Places you bear, I should be kept from venturing so poor a piece, designed to live but an hour, in so lasting a Publication; did not what your Civility calls a Request, your Greatness render a Command. The truth is, in things not unlawful great Persons cannot be properly said to request, because, all things considered, they must not be denied. To me it was Honour enough to have your Audience; enjoyment enough to behold your happy Change, and to see the same City, the Metropolis of Loyalty and of the Kingdom; to behold*

The Epistle

the Glory of English Churches reformed, that is, delivered from the Reformers ; and to find at least the service of the Church repaired, though not the buildings ; to see St. Pauls delivered from Beasts here, as well as St. Paul at Ephesus : and to view the Church thronged onely with Troops of Auditors ; not of Horse. This I could fully have acquiesced in, and received a large personal reward in my Particular share of the publick Joy : but since you are further pleased, I will not say by your Judgement to approve, but by your Acceptance to encourage the raw endeavours of a young Divine ; I shall take it for an Opportunity, not as others in their sage Prudence use to do, to quote three or four Texts of Scripture, and to tell you how you are to rule the City out of a Concordance ; no ; I bring not Instructions, but what much better befits both you and my self, your Commendations. For I look upon your City as the great and magnificent stage of Business, and by consequence the best place of Improvement ; for from the School we go to the University, but from the Universities to London. And therefore as in your City-meetings you must be esteemed the most considerable Body of the Nation ; so met in the Church,

Dedicatory.

Church, I look upon you as an *Auditory* fit to be waited on, as you are, by both *Universities*. And when I remember how instrumental you have been to recover this universal settlement, and to retrieve the old Spirit of Loyalty to Kings (as an ancient testimony of which, you bear not the Sword in vain) I seem in a manner deputed from Oxford, not so much as Preacher to supply a course, as Oratour to present her thanks. As for the ensuing Discourse, which, (lest I chance to be traduced for a Plagiary by him who has played the thief) I think fit to tell the world by the way, was one of those that by a worthy hand were stoln from me in the Kings Chappel, and are still detained; and to which now accidentally published by your Honours Order, your Patronage must give both value, and protection. You will find me in it not to have pitcht upon any subject, that mens guilt, and the consequent of guilt, their concernment might render lyable to exception; nor to have rubbed up the memory of what some heretofore in the City did, which more and better now detest, and therefore expiate: but my subject is inoffensive, harmless, and innocent as the state of Innocence it self, and (I hope) sutable to the present design and Gen-
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The Epistle, &c.

nus of this Nation, which is, or should be, to return to that Innocence, which it lost long since the Fall. Briefly, my business is, by describing what Man was in his first estate, to upbraid him with what he is in his present: between whom Innocent, and Fain (that in a word I may sute the subject to the place of my discourse) there is as great an unlikeness, as between St. Pauls a Cathedral, and St. Pauls a Stable. But I must not forestall my self, nor transcribe the Work into the Dedication. I shall now onely desire you to accept the issue of your own requests; the gratification of which I have here consulted so much before my own reputation: while like the poor widow I endeavour to shew my officiousness by an Offering, though I betray my poverty by the measure; not so much caring though I appear neither Preacher nor Scholar, (which terms we have been taught upon good reason to distinguish) so I may in this but shew my self

Your Honours

very humble Servant,

Worcester-house,
Nov. 24. 1662.

Robert South.



Gen. i. 27.

*So God created man in his own Image,
in the image of God created he him.*

How hard it is for Natural Reason to discover a Creation before revealed, or being revealed to believe it: The strange Opinions of the old Philosophers, and the Infidelity of modern Atheists, is too sad a Demonstration. To run the world back to its first originall and Infancie; and (as it were) to view Nature in its cradle, to trace the outgoings of the Ancient of dayes in the first Instance and Specimen of his Creative
B Power,

Power, is a re-search too great for any mortall Enquiry: and we might continue our Scrutiny to the end of the World, before Naturall Reason would be able to find out when it begun.

Epicurus his Discourse concerning the Originall of the World is so fabulous and ridiculously merry, that we may well judge the Design of his Philosophy to have been Pleasure, and not Instruction.

Aristotle held, That it streamed by con-naturall Result and Emanation from God, the Infinite and Eternall Mind, as the Light issues from the Sun; so that there was no Instance of Duration assignable of Gods eternal existence, in which the World did not also co-exist.

Others held a Fortuitous Concourse of Atomes. But all seem joyntly to explode a Creation; still beating upon this ground, that *to produce Something out of Nothing* is Impossible and Incomprehensible. Incomprehensible indeed I grant, but not therefore Impossible. There

There is not the least transaction of sense, and motion in the whole man, but Philosophers are at a losse to comprehend, I am sure they are to explain, it. Wherefore it is not alwayes rational to measure the truth of an assertion by the Standard of our Apprehension.

But to bring things even to the bare perceptions of Reason, I appeal to any one, who shall impartially reflect upon the Ideas and Conceptions of his own mind, whether he doth not find it as easie and sutable to his Naturall Notions, to conceive that an Infinite Almighty Power might produce a thing out of *nothing*, and make that to exist *De Novo*, which did not exist before; as to conceive the World to have had no beginning, but to have existed from Eternity: Which, were it so proper for this place and exercise, I could easily demonstrate to be attended with no small train of absurdities. But then, besides that the acknowledging of a Creation is safe, and the denial of it dangerous and irreligious,

and yet not more, (perhaps much less) demonstrable than the affirmative; so over and above it gives me this advantage, that, let it seem never so strange, uncouth, and impossible, the Nonplus of my reason will yield a fairer Opportunity to my faith.

In this Chapter we have God surveying the works of the Creation, and leaving this generall Impresse or Character upon them, *That they were exceeding good.* What an Omnipotence wrought, we have an Omniscience to approve. But as it is reasonable to imagine that there is more of design, and consequently more of perfection, in the last work; we have God here giving his last stroke, and summing up all into Man, the Whole into a Part, the Universe into an Individual: so that whereas in other Creatures we have but the Trace of his foot-steps, in Man we have the Draught of his hand. In him were united all the scattered perfections of the Creature; all the graces and Ornaments, all the Airs and features
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of Being, were abridged into this small, yet full, Systeme of Nature and Divinity. As we might well imagine that the great Artificer would be more then ordinarily exact in Drawing his own Picture.

The Work that I shall undertake from these words, shall be to shew what this Image of God in Man is, and wherein it doth consist: which I shall do these two wayes. 1. Negatively, by shewing wherein it *does not* consist. 2. Positively, by shewing wherein it *does*.

For the first of these we are to remove the erroneous opinion of the Socinians. They deny that the Image of God consisted in any Habitual Perfections that adorned the Soul of *Adam*: But as to his Understanding bring him in Void of all Notion, a rude unwritten Blanck; making him to be created as much an Infant as others are born; sent into the World onely to read and spell out a God in the Works of Creation, to learn by degrees, till at length his Understanding grew up to the stature of his Body. Also without
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any inherent habits of vertue in his Will ; thus deuesting him of all, and stripping him to his bare Essence. So that all the perfection they allowed his Understanding was Aptness and Docility, and all that they attributed to his will was a Possibility to be Vertuous.

But wherein then according to their opinion did this Image of God consist ? Why ; in that Power and Dominion that God gave *Adam* over the Creatures : In that he was vouched his immediate Deputy upon Earth, the Viceroy of the Creation, and Lord Lieutenant of the World. But that this Power and Dominion is not *adequately* and *formally* the Image of God , but onely a Part of it, is clear from hence ; Because then he that had most of this, would have most of Gods Image : and consequently *Nimrod* had more of it then *Noah*, *Saul* then *Samuel*, the Persecutors then the Martyrs, and *Cæsar* then Christ himself, which to assert is a Blasphemous Paradox. And if the Image of God is onely Grandeur, Power and Sovereignty,

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certainly we have been hitherto much mistaken in our Duty: and hereafter are by all means to beware of making our selves unlike God, by too much Self-denyall and Humility. I am not ignorant that some may distinguish between *ignavia* and *divaia*, between a *Lawfull Authority* and an *Actuall Power*; and affirme, that Gods Image consists onely in the former: which wicked Princes, such as *Saul* and *Nimrod*, have not, though they possess the latter. But to this I answer,

1. That the Scripture neither makes nor owne such a distinction, nor any where asserts, that when Princes begin to be wicked, they cease of right to be Governours. Adde to this, that when God renewed this Charter of Man's Sovereignty over the Creatures to *Noah* and his family, we find no exception at all, but that *Cham* stood as fully invested with this Right as any of his Brethren.

2. But secondly, This favours of something ranker then Socinianisme, even the Tenents of the Fifth Monarchy, and of
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Sovereignty founded onely upon Saintship; and therefore is fitter to be answered by the Judge, then by the Divine; and to receive its confutation at the Bar of Justice, then from the Pulpit.

Having thus made our way through this false Opinion, we are in the next place to lay down *positively* what this Image of God in Man is. It is in short, *That Universal Rectitude of all the faculties of the Soul, by which they stand apt and disposed to their respective Offices and Operations.* Which will be more fully set forth, by taking a distinct survey of it, in the several faculties belonging to the soul.

1. In the Understanding.
2. In the Will.
3. In the Passions or Affections.

1. And first for its noblest faculty, the Understanding: It was then sublime, clear, and aspiring, and as it were the souls upper Region, lofty and serene, free from the vapours and disturbances of the inferior affections. It was the leading, controlling faculty; all the Passions wore the

colours of Reason: it did not so much perswade, as command; it was not Consul but Dictator. Discourse was then almost as quick as Intuition; it was nimble in proposing, firm in concluding: it could sooner determine then now it can dispute. Like the Sun, it had both light and agility; it knew no rest but in motion; no quiet, but in activity. It did not so properly apprehend, as irradiate the Object; not so much finde, as make things intelligible. It did arbitrate upon the severall Reports of sense, and all the varieties of Imagination; not like a drowsie Judge, onely hearing, but also directing their Verdict. In summe, it was vege, quick, and lively; open as the Day, untainted as the Morning, full of the innocence and spritelineesse of Youth; it gave the Soul a bright, and a full view into all things, and was not onely a Window, but it self the Prospect. Briefly, there is as much difference between the clear Representations of the understanding then, and the obscure discoveries that it makes

now, as there is between the Prospect of a Casement, and of a Key-hole.

Now as there are two great functions of the Soul, *Contemplation*, and *Practice*, according to that general division of Objects, some of which onely entertain our Speculation, others also imploy our Actions; so the Understanding with relation to these, not because of any distinction in the faculty it self, is accordingly divided into *Speculative* and *Practick*: in both of which the Image of God was then apparent.

1. For the Understanding Speculative. There are some general Maximes and Notions in the mind of Man, which are the rules of Discourse, and the basis of all Philosophy. As that *the same thing cannot at the same time be, and not be*. That the *Whole is bigger then a Part*. That *two Proportions equal to a third, must also be equal to one another*. Aristotle indeed affirms the Mind to be at first a meer *Rasa tabula*; and that these Notions are not ingenite, and imprinted by the finger of Nature, but by the latter and
more

more languid impressions of sense ; being onely the Reports of observation, and the Result of so many repeated Experiments.

But to this I answer two things.

1. That these Notions are universal, and what is universal must needs proceed from some Universal, constant Principle, the same in all particulars, which here can be nothing else but humane Nature.

2. These cannot be infused by observation, because they are the rules by which men take their first apprehensions and observations of things, and therefore in order of Nature must needs precede them : As the being of the Rule must be before its application to the thing directed by it. From whence it follows, that these were Notions not descending from us, but born with us ; not our Off-spring, but our Brethren ; and (as I may so say) such as we were taught without the help of a Teacher.

Now it was *Adams* happiness in the state of innocence to have these clear and unsullied. He came into the World a Phi-

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Iosopher, which sufficiently appeared by his writing the Nature of things upon their Names: he could view Essences in themselves, and read Forms without the comment of their respective Properties: he could see Consequents yet dormant in their principles, and effects yet unborn and in the Womb of their Causes: his understanding could almost pierce into future contingents; his conjectures improving even to Prophecie, or the certainties of Prediction; till his fall it was ignorant of nothing but of Sin; or at least it rested in the notion without the smart of the Experiment. Could any difficulty have been proposed, the resolution would have been as early as the Proposal; it could not have had time to settle into Doubt. Like a better *Archimedes*, the issue of all his Enquiries was an *ευρηκα* an *ευρηκα*, the off-spring of his brain without the sweat of his brow. Study was not then a Duty, night-watchings were needless; the light of Reason wanted not the assistance of a Candle. This is the doom of fallen man to labour

labour in the fire, to seek truth in *profundos* to exhaust his time and impair his health, and perhaps to spin out his dayes, and himself into one pitiful, controverted Conclusion. There was then no poring, no struggling with memory, no straining for Invention. His faculties were quick and expedite: they answered without knocking, they were ready upon the first summons, there was freedom, and firmness in all their Operations. I confesse 'tis difficult for us who date our ignorance from our first Being, and were still bred up with the same infirmities about us, with which we were born, to raise our thoughts, and imagination to those intellectual perfections that attended our Nature in the time of Innocence; as it is for a Peasant bred up in the obscurities of a cottage, to fancy in his mind the unseen splendour of a Court. But by rating Positives by their Privatives, and other arts of Reason, by which discourse supplies the want of the Reports of sense, we may collect the Excellency of the Understanding then by the glorious remain-

remainders of it now, and guesse at the stateliness of the building, by the magnificence of its ruines. All those arts, rarities, and inventions, which vulgar minds gaze at, the ingenious pursue, and all admire, they are but the reliques of an Intellect defaced with Sin and Time. We admire it now, onely as Antiquaries do a piece of old coin, for the Stamp it once bore, and not for those vanishing lineaments, and disappearing draughts, that remain upon it at present. And certainly that must needs have been very glorious, whose decayes are so admirable. He that is comely when old and decrepit, surely was very beautiful when he was young. An *Aristotle* was but the rubbish of an *Adam*, and *Athens* but the rudiments of Paradise.

2. The Image of God was no lesse resplendent in that which we call mans Practical Understanding, namely, that Store-house of the Soul, in which are treasured up the rules of Action, and the seeds of Morality. Where we must observe that
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many, who deny all Connate notions in the Speculative Intellect, do yet admit them in this. Now of this sort are these Maximes, *That God is to be worshipped. That Parents are to be honoured, That a mans word is to be kept,* and the like; which being of universal influence, as to the regulation of the behaviour, and converse of mankind, are the ground of all vertue, and civility, and the foundation of religion.

It was the Priviledge of *Adam* Innocent to have these Notions also firm and untainted, to carry his Monitor in his bosom, his law in his heart, and to have such a Conscience, as might be its own Casuist: And certainly those Actions must needs be regular, where there is an Identity between the rule, and the faculty. His own mind taught him a due dependance upon God, and chalked out to him the just proportions, and measures of behaviour to his fellow-creatures. He had no Catechisme but the Creation, needed no Study but Reflection, read no book but the volume of the world, and that too
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not for rules to work by, but for Objects to work upon. Reason was his Tutor, and first principles his *magna moralia*. The Decalogue of *Moses* was but a transcript, not an Original. All the Laws of nations and wise Decrees of states, the Statutes of *Solon*, and the twelve Tables, were but a paraphrase upon this standing rectitude of Nature, this fruitful principle of Justice, that was ready to run out, and enlarge it self into suitable determinations, upon all emergent objects, and occasions. Justice then was neither blind to discern, nor lame to execute. It was not subject to be imposed upon by a deluding fancy, nor yet to be bribed by a glozing appetite, for an *Utile* or *Jucundum* to turn the balance to a false or dishonest sentence. In all its directions of the inferiour faculties, it conveyed its suggestions with clearness, and enjoyed them with power; it had the Passions in perfect subjection; and though its command over them was but suasive, and political, yet it had the force of coactive, and despotical. It was not
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then, as it is now, where the Conscience has onely power to disapprove, and to protest against the exorbitances of the Passions; and rather to wish, then make them otherwise. The voice of Conscience now is low, and weak, chastising the Passions, as old *Eli* did his lustful, domineering Sons; *Not so my Sons, not so*: but the voice of Conscience then was not, *This should*, or *this ought to be done*; but this *must*, this *shall be done*. It spoke like a Legislator: the thing spoke was a Law; and the manner of speaking it a new Obligation. In short, there was as great a disparity between the Practical dictates of the Understanding then, and now, as there is between empire and advice, counsel and command, between a companion and a governour.

And thus much for the Image of God as it shone in mans understanding.

2. Let us in the next place take a view of it, as it was stamped upon the Will. It is much disputed by Divines concerning the power of mans will to *Good and Evil*

in the state of Innocence; and upon very nice, and dangerous precipices stand their determinations on either side. Some hold that God invested him with a *power to stand*, so that in the strength of that power received, he might without the auxiliaries of any further influence have determined his will to the choice of good. Others hold, that notwithstanding this power, yet it was impossible for him, to exert it in any good action, without a superadded assistance of grace, actually determining that power to the certain production of such an act. So that, whereas some distinguish between *sufficient*, and *effectual* grace; they order the matter so, as to acknowledge none *sufficient*, but what is indeed *effectual*, and actually productive of a good action. I shall not presume to interpose dogmatically in a Controversie, that I never look to see decided. But concerning the latter of these Opinions, I shall onely give these two remarks.

1. That it seems contrary to the *common* and *natural* conceptions of all mankind, who

who acknowledge themselves *able*, and *sufficient* to do many things, which actually they never do.

2. That to assert, that God looked upon *Adams* fall as a sin, and punished it as such, when as without any antecedent sin of his, he withdrew that *actual* grace from him, upon the withdrawing of which, it was impossible for him *not to fall*, seems a thing that highly reproaches the essential equity and goodness of the divine Nature.

Wherefore doubtless the will of man in the state of Innocence, had an entire freedom, a perfect equipendency and indifference to either part of the contradiction, to *stand*, or *not to stand*, to *accept*, or *not accept* the temptation. I will grant the Will of man now to be as much a slave as any one will have it, and to be *onely free to Sin*; that is, instead of a liberty, to have *onely* a licentiousness; yet certainly this is not Nature, but Chance. We were not born crooked : We learnt these windings and turnings of the Serpent, and therefore it cannot but be a blasphemous piece of

ingratitude to ascribe them to God ; and to make the plague of our Nature the condition of our Creation.

The Will was then ductile, and pliant to all the motions of right Reason, it met the dictates of a clarified understanding half way. And the *Active informations* of the Intellect, filling the *Passive reception* of the will, like *Form* closing with *Matter*, grew actuate into a third, and distinct perfection of Practice : The Understanding, and Will never disagreed, for the proposals of the one never thwarted the inclinations of the other. Yet neither did the Will servilely attend upon the Understanding, but as a favourite does upon his Prince, where the service is privileged, and Preferment ; or as *Solomons* servants waited upon him. It admired its wisdom, and heard its prudent dictates, and counsels, both the direction, and the reward of its obedience. It is indeed the nature of this faculty to follow a Superiour guide, to be drawn by the Intellect ; but then it was drawn, as a Triumphant Chariot, which

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at the same time both *follows* and *triumphs*. While it obeyed this, it commanded the other faculties. It was subordinate, not enslaved to the Understanding: Not as a Servant to a Master, but as a Queen to her King; who both acknowledges a Subjection, and yet retains a Majesty.

Passé we now downward from mans Intellect and Will;

3. To the Passions; which have their residence and scituation chiefly in the Sensitive Appetite. For we must know, that in as much as man is a compound and mixture of Flesh as well as Spirit, the soul during its abode in the body, does all things by the mediation of these Passions, and inferiour affections. And here the Opinion of the Stoicks was famous and singular, who lookt upon all these as sinful defects and Irregularities, as so many deviations from right Reason, making *Passion* to be onely another word for *Perturbation*. *Sorrow* in their esteem was a sin scarce to be expiated by another, *to pity* was a fault, *to rejoyce* an extravagance, and the

the Apostles advice *to be angry and sin not*, was a contradiction in their Philosophy. But in this, they were constantly outvoted by other Sects of Philosophers, neither for fame, nor number lesse then themselves: So that all arguments brought against them from Divinity would come by way of overplus to their confutation. To us let this be sufficient, that our Saviour Christ, who took upon him all our *natural* infirmities, but none of our *sinful*, has been seen to *Weep*, to *be sorrowful*, to *Pity*, and to *be Angry*. Which shews that there might be gall in a Dove, Passion without Sin, fire without smoke, and motion without disturbance. For it is not bare agitation, but the sediment at the bottom that troubles and defiles the Water. And when we see it windy and dusty, the wind does not (as we use to say) *make*, but only *raise* a dust.

Now though the Schooles reduce all the Passions to these two heads, the *concupiscible*, and the *irascible* Appetite: yet, I shall

shall not tie my self to an exact prosecution of them under this Division, but at this time leaving both their terms and their method to themselves, consider onely the principal and most noted Passions, from whence we may take an estimate of the rest. And first, for the grand leading affection of all, which is *Love*. This is the great Instrument and Engine of Nature, the bond and cement of Society, the spring and spirit of the Universe. Love is such an affection, as cannot so properly be said to be in the Soul, as the Soul to be in that. It is the whole man wrapt up into one desire, all the powers, vigour, and faculties of the Soul abridged into one inclination. And it is of that active, restless nature, that it must of necessity exert it self; and like the *fire*, to which it is so often compared, it is not a Free Agent, to choose whether it will heat or no, but it streams forth by naturall results, and unavoidable emanations. So that it will fasten upon an inferiour, unsutable Object, rather than none at all.

all. The Soul may sooner leave off to subsist, then to love; and like the Vine, it withers and dyes, if it has nothing to embrace. Now this affection in the state of Innocence was happily pitched upon its right Object; it flamed up in direct fervours of devotion to God, and in collateral emissions of charity to its Neighbour. It was not then onely another and more cleanly name for Lust. It had none of those impure heats, that both represent and deserve Hell. It was a vestall and a virgin fire, and differed as much from that which usually passes by this name now-a-dayes, as the vital heat from *the burnings* of a fever.

Then for the contrary Passion of *Hatred*. This we know is the Passion of defiance, and there is a kind of aversation and hostility included in its very essence and being. But then, (if there could have been hatred in the world, when there was scarce any thing odious) it would have acted within the compasse of its proper object. Like Aloes, bitter indeed, but wholesome.

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There would have been no rancour, no hatred of our Brother: An innocent nature could hate nothing that was innocent. In a word, so great is the commutation, that the Soul then hated onely that, *which* now onely it loves, that is, Sin.

And if we may bring *Anger* under this head, as being according to some a transient hatred, or at least very like it. This also, as unruly as now it is, yet then it vented it self by the measures of reason. There was no such thing as the transports of malice, or the violences of revenge: no rendring evill for evill, when *evil* was truly a *non entity*, and no where to be found. Anger then was like the sword of Justice, keen, but innocent and righteous. It did not act like fury, and then call it self zeal. It alwayes espoused Gods honour: nor ever kindled upon any thing but in order to a Sacrifice. It sparkled like the coal upon the Altar, with the fervours of piety, the heats of devotion, the sallies and *vibrations* of an harmlesse activity.

ty. In the next place, for the lightſome Paſſion of *Joy*. It was not that, which now often uſurpes this name; that trivial, vaniſhing, ſuperficial thing, that onely gilds the apprehenſion, and playes upon the ſurface of the Soul. It was not the meer crackling of thorns, a ſuddain blaſe of the Spirits, the exultation of a tickled fancy, or a pleaſed appetite. Joy was then a maſculine and a ſevere thing: the recreation of the Judgment, the Jubilee of reaſon: it was the reſult of a real good ſutably applyed. It commenced upon the ſolidities of Truth, and the ſubſtance of fruition. It did not run out in voice, or undecent Eruptions; but filled the Soul, as God does the Universe, ſilently and without noiſe. It was reſreſhing, but compoſed; like the pleaſantneſſe of youth tempered with the gravity of age; or the mirth of a feſtival *managed* with the ſilence of contemplation.

And on the other ſide for *Sorrow*. Had any loſſe or diſaſter made but room for grief, it would have moved according to
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the severe allowances of Prudence, and the proportions of the provocation. It would not have sallied out into complaint, or loudness, nor spread it self upon the face, and writ sad stories upon the forehead. No wringing of the hands, knocking the breast, or wishing ones self unborn; all which are but the ceremonies of sorrow, the pomp and ostentation of an effeminate grief: which speak not so much the greatness of the misery, as the smallness of the mind. Tears may spoil the eyes, but not wash away the affliction. Sighs may exhaust the man, but not eject the burthen. Sorrow then would have been as silent as Thought, as severe as Philosophy. It would have rested in inward senses, tacit dislikes: and the whole scene of it been transacted in sad and *silent* reflections.

Then again for *Hope*. Though indeed the fulness and affluence of mans enjoyments in the state of Innocence, might seem to leave no place for hope, in respect of any further addition, but onely

of the prorogation, and future continuance of what already he possessed. Yet doubtlesse, God who made no faculty, but also provided it with a proper object, upon which it might exercise, and lay out it self, even in its greatest innocence, did then exercise mans hopes with the expectations of a better Paradise, or a more intimate admission to himself. For it is not imaginable, that *Adam* could fix upon such poor, thin enjoyments, as riches, pleasure, and the gayeties of an animal life. Hope indeed was alwayes the Anchor of the Soul, yet certainly it was not to catch or fasten upon such mud. And if as the Apostle sayes, *no man hopes for that which he sees*, much lesse could *Adam* then hope for such things as he saw through.

And lastly, for the affection of fear. It was then the instrument of caution, not of anxiety; a guard, and not a torment to the breast that had it. It is now indeed an unhappiness, the disease of the Soul, it flies at a shadow, and makes more dangers then it avoids; it weakens the Judgment,

ment, and betrayes the succours of reason. So hard is it to tremble, and not to erre, and to hit the mark with a shaking hand. Then it fixed upon him that is onely to be feared, God : and yet with a filial fear, which at the same time both fears, and loves. It was awe without amazement, dread without distraction. There was then a beauty even in this very paleness. It was the colour of devotion, giving a lustre to reverence, and a glosse to humility.

Thus did the Passions then act without any of their present jarres, combats, or repugnances ; all moving with the beauty of uniformity, and the stilnesse of composure. Like a well-governed Army, not for fighting, but for rank and order. I confesse the Scripture does not expressly attribute these several endowments to *Adam* in his first estate. But all that I have said, and much more, may be drawn out of that short Aphorisme, *God made man upright, Eccles. 7. 29.* And since the opposite Weaknesses now infest the
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nature of Man fals, if we will be true to the rule of contraries, we must conclude that those perfections were the lot of man innocent.

Now from this so exact and regular composition of the faculties, all moving in their due place, each striking in its proper time, there arose by natural consequence the crowning perfection of all, *A good Conscience*. For as in the Body, when the principal parts, as the *Heart* and *Liver*, do their offices, and all the inferiour, smaller vessels act orderly, and duly, there arises a sweet enjoyment upon the whole, which we call Health. So in the Soul, when the supreme faculties of the Will and Understanding move regularly, the inferiour Passions and Affections following, there arises a serenity and complacency upon the whole Soul, infinitely beyond the greatest bodily pleasures, the highest quintessence and Elixars of worldly delights. There is in this case a kind of fragrancy, and spiritual perfume upon the Conscience; much like what *Isaac* spoke

spoke of his sons garments, *That the scent of them was like the smell of a field which the Lord had blessed.* Such a freshnesse and flavour is there upon the Soul, when daily watered with the actions of a vertuous life. Whatsoever is pure, is also pleasant.

Having thus surveyed the Image of God in the Soul of Man, we are not to omit now those characters of Majesty that God imprinted upon the Body. He drew some traces of his Image upon this also ; as much as a spiritual Substance could be pictured upon a corporeal. As for that Sect of the *Anthropomorphites*, that from hence ascribe to God the figure of a Man, with *eyes, hands, feet*, and the like, they are too ridiculous to deserve a confutation. They would seem to draw this impiety from the *letter* of the Scripture sometimes speaking of God in this manner. Absurdly, as if the mercy of Scripture-expression ought to warrant the blasphemy of our Opinions. And not rather shew us, that God condescends

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to us, onely to draw us to himself; and clothes himself in our likeness, onely to win us to his own. The practice of the Papists is much of the same nature, in their absurd, and impious picturing of God Almighty: but the wonder in them is the lesse, since the Image of a Deity may be a proper object for that, which is but the Image of a Religion. But to the purpose: *Adam* was then no lesse glorious in his externals; he had a beautiful body, as well as an immortal Soul. The whole compound was like a well-built Temple, stately without, and sacred within. The Elements were at perfect union and agreement in his body; and their contrary qualities served not for the dissolution of the compound, but the variety of the composure. *Galen*, who had no more Divinity, then what his Physick taught him, barely upon the consideration of this so exact frame of the body, challenges any one upon an hundred years study, to find, how any the least fibre, or most minute particle might be more com-

commodiously placed, either for the advantages of use, or comlineſſe. His ſtature erect, and tending upwards to his Centre ; his countenance maſtlick and comely, with the luſtre of a native beauty, that ſcorned the poor aſſiſtances of Art, or the attempts of Imitation. His body of ſo much quickneſſe and agility, that it did not onely contain, but alſo repreſent the Soul : for we might well ſuppoſe, that where God did deſiſite ſo rich a Jewel, he would ſutably adorn the Caſe. It was a fit work-houſe for ſpritely, vivid faculties to exerciſe and exert themſelves in. A fit tabernacle for an immortal Soul, not onely to dwell in, but to contemplate upon : where it might ſee the World without travel ; it being a leſſer Scheme of the Creation, Nature contracted, a little Coſmography or map of the Univerſe. Neither was the body then ſubject to diſtempers, to die by piece-meal, and languish under Coughs, Catarrhs, or Conſumptions. *Adam* knew no diſeaſe, ſo long as temperance from the forbidden fruit ſecu-

red him. Nature was his Physician : and Innocence, and Abstinence would have kept him healthful to immortality.

Now the Use of this point might be various, but at present it shall be onely this ; To re-mind us of the irreparable losse that we sustained in our first Parents, to shew us of how fair a portion *Adam* disinherited his whole posterity by one single prevarication. Take the picture of a man in the greenesse and vivacity of his youth ; and in the latter date and declensions of his drooping years, and you will scarce know it to belong to the same person : there would be more art to discern, then at first to draw it. The same, and greater is the difference between Man innocent and faln. He is as it were a new kind or species ; the plague of sin has even altered his nature, and eat into his very essentials. The Image of God is wiped out, the creatures have shook off his yoke, renounced his Sovereignty, and revolted from his dominion. Distempers and Diseases have shattered the excellent frame of his body ;
and

and by a new dispensation, *Immortality is swallowed up of Mortality*. The same disaster, and decay also has invaded his spirituals: the Passions rebell, every faculty would usurp and rule; and there are so many governours, that there can be no government. The light within us is become darknesse; and the Understanding, that should be eyes to the blind faculty of the Will, is blind it self, and so brings all the inconveniences, that attend a blind follower under the conduct of a blind guide. He that would have a clear, ocular demonstration of this, let him reflect upon that numerous litter of strange, sense-lesse, absurd Opinions, that crawl about the world, to the disgrace of Reason, and the unanswerable reproach of a broken Intellect.

The two great perfections, that both adorn, and exercise mans understanding, are *Philosophy*, and *Religion*: For the first of these; take it even amongst the Professors of it, where it most flourished, and we shall find the very first notions of com-

mon sense debauched by them. For there have been such, as have asserted, *That there is no such thing in the world as Motion: That Contradictions may be true.* There has not been wanting one, that has denied *Snow to be white.* Such a stupidity or wantonnesse had seized upon the most raised Wits, that it might be doubted, whether the Philosophers, or the Owles, of *Athens* were the quicker sighted. But then for Religion; What prodigious, monstrous, mishapen births has the Reason of faln man produced! It is now almost six thousand years, that far the greatest part of the World has had no other Religion but Idolatry. And Idolatry certainly is the first-born of Folly, the great and leading paradox, nay, the very abridgement and summe total of all absurdities. For is it not strange, that a rationall man should worship an Oxe, nay the image of an Oxe? that he should fawn upon his Dog? bow himself before a Cat? adore Leeks and Garlick, and shed penitential tears at the smell of a deified Onyon? Yet so did the
Egyptians

Egyptians, once the famed masters of all arts and learning. And to go a little further ; we have yet a stranger instance in *Isa. 44. 14.* *A man hews him down a tree in the wood, and part of it he burns, in the 16. ver. and in the 17. ver. with the residue thereof he maketh a God.* With one part he furnishes his Chimney, with the other his Chappel. A strange thing, that the fire must first consume this part, and then burn Incense to that. As if there was more Divinity in one end of the stick, then in the other ; or, as if it could be graved and painted omnipotent, or the nails and the hammer could give it an *Apotheosis*. Briefly, so great is the change, so deplorable the degradation of our nature, that whereas before we bore the Image of God, we now retain onely the Image of Men.

In the last place, we learn from hence the Excellency of Christian Religion, in that it is the great and onely means that God has sanctified and designed to repair the breaches of Humanity, to set saln man upon his legs again, to clarifie his Reason,

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to rectifie his Will, and to compose and regulate his affections. The whole businesse of our Redemption is in short onely to rub over the defaced copy of the Creation, to re-print Gods Image upon the Soul, and (as it were) to set forth Nature in a second, and a fairer edition.

The recovery of which lost Image, as it is Gods pleasure to command, and our duty to endeavour, so it is in his power onely to effect.

To whom be rendred and ascribed, as is most due, all praise, might, majesty and dominion, both now and for evermore. Amen.

F I N I S.

